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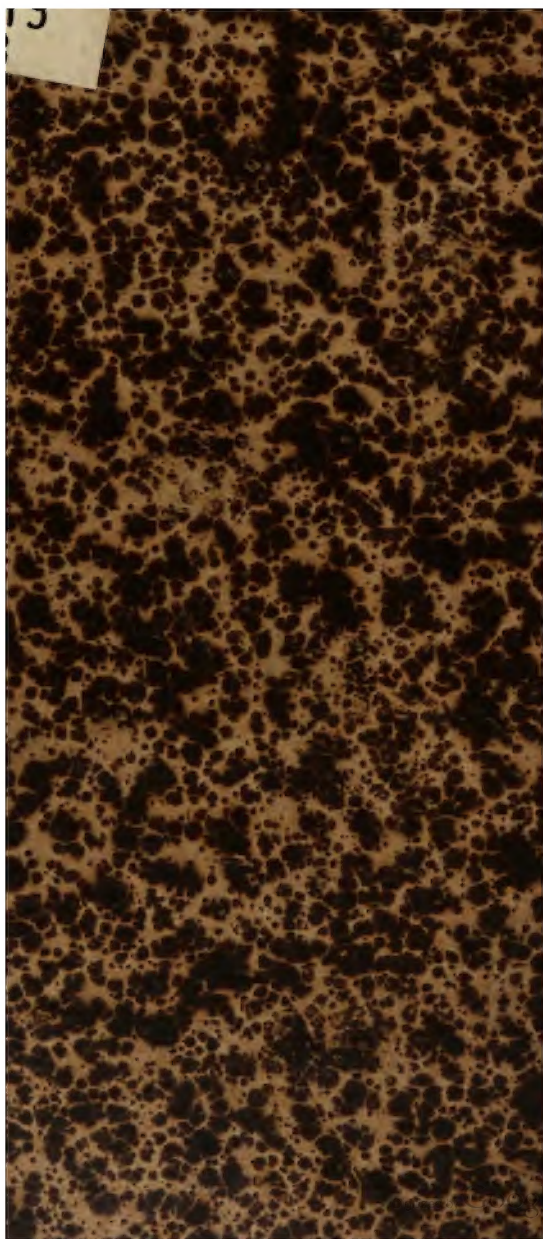
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Cover

A VINDICATION

— OF —

THE DIVINE AUTHORITY

— AND —

INSPIRED ACCURACY

OF THE

MOSAIC COSMOGONY

AND

SCRIPTURAL PHILOSOPHY GENERALLY;

INSISTING ON

The Positive and Implacable Antagonism

BETWEEN

MODERN SCIENCE & THE BIBLE

AND THE

Insufficiency of the Laws of Nature;

WITH A BRIEF DIGEST OF THE DOCTRINES OF THE
APOSTLES, AS UNDERSTOOD BY ALL EVANGELICAL
PROTESTANTS.

By **JOHN DOVE, M.A.,**
1757.

COLLATED AND RE-PUBLISHED

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EDITOR'S PREFACE.

The Author's object is to prove that the Scriptures distinctly declare that the World was originally framed by, and is still under the immediate and absolute control of the Will and Providence of God ; to which the so-called "laws of nature" are entirely subservient, and are in no sense or degree independent of the Divine Agency, from first to last. Also, that the Historical Scriptures are literally and demonstrably true, and are all given by the inspiration of God, whether relating to historical facts or to divinity, and are the sole standards of *truth* on all subjects to which they directly or indirectly refer.

'The Rev. Marcus Dods has recently addressed the Pan-Presbyterian Council, in London, as to—"How far is the church responsible for present Scepticism?" But the Rev. Doctor begins his addresses with a palpable fallacy. He said that "Scepticism is the price which each generation has to pay for growth in knowledge." The whole of the following extracts give an emphatic contradiction to the above statement. And the author of these extracts agrees with us in asserting that all real knowledge is based upon *truth* only ; and that to say or think—"We know," on any other conditions is ignorance and infatuation. Again, Dr. Dods says—"Physical Science by its extraordinary conquests has put men in possession of truths regarding the World and its laws, which, to a considerable extent, alter our conception of

nature as a whole." . . . "The agency of nature in evolving and preserving living forms is so efficient, so wonderful, and so open to observation, that it tends to occupy the mind to the exclusion of any radical originating cause." But we will not quote any more. These few sentences show us the agnostic views entertained by this Presbyterian Elder; and such as are most ably contested and practically refuted by our author, 130 years ago.

But not only in the Pan-Presbyterian Council, but in all Christendom generally, is this question being made one of the leading topics of the day.

Mr. Dove's Tracts are known to be somewhat scarce; so we thought ourselves singularly fortunate in finding a very complete copy thrown in the waste box of a second-hand book stall, and ticketed up 2d! We have only selected the most practical portion, so as to make the extracts as cheap and popular as was possible. They could not have been brought to light at a more seasonable time. May God grant them all the attention and influence they so richly deserve!

Mr. Dove was a layman; so he goes to work without gloves, and with a cogency of expression not so familiar to our more modern ideas of dignity.

There would be less excuse for the lamentable ignorance which prevails on this special subject, if no attention had ever been paid to it. But, perhaps, no other topic has given rise to more dissertations upon it. Bishops, and deans and theological authors have each endeavoured to supplant the other in determining this confessedly

important and most interesting question. It was only recently that a Mr. Samuel Kinns, principal of a College in the North of London, secured some hundreds of most influential subscribers to a 10s. book, entitled—"Scripture and Science not at variance." But we are convinced that no single reader of that book, nor any one of the attendants at his numerous drawing-room assemblies, is one whit the wiser for anything Mr. Kinns may have said or written. No man can and no man even pretends to instruct others, till he is perfectly master of the subject himself. This gentleman is, we expect, as utterly ignorant of the Mosaic cosmogony as any one of his pupils. When an Author is thoroughly acquainted with his subject, he gladly avails himself of every opportunity of defending his statements. This, Mr. Kinns has never ventured to do! He sold his book by the means of a thoroughly misleading title, and he traded on the ignorance of the aristocratic dupes who put faith in his specious pretences. We have frequently challenged this learned professor to justify his attempt to reconcile inspired truth with the lying fictions under the name of science. But Mr. Kinns' prudence was in excess of his courage; and his readers are left in a greater fog than was previously the case. This gentleman knew that fiction would pay better than too much truth. So he craftily succeeded in pleasing the *quasi* religious world and the infidel scientist at the same time! And the long list of Ecclesiastical patrons who honoured him with their subscriptions have only betrayed their shameful ignorance by endorsing the fallacies propounded by Mr. Kinns.

But there is a still more deplorable perversion of the truth on this very subject by those whose influence for good or for evil is far more extensive than that of the individual writer previously referred to. And that is the Victoria Institute. This is an association professedly established for the sole purpose of discussing these particular questions. But such is the bigotry and prejudice, and ignorance and dread of the truth, that these learned men will meet month after month, and year after year, without venturing to refer to the one only subject they profess to determine! may God open the eyes of these blind guides, who are knowingly deceiving themselves and their dupes, rather than incur the displeasure of a few infidel professors. They dare not allow an honest man to speak in their assemblies, nor even discuss the propriety of their exclusive conduct. And subscriptions will flow in, on the sole condition that unpalatable truths are to be kept out of sight. This is England, in the 19th century!

How is it that neither the Pan-Anglican nor Presbyterian Synods have ventured to refer to this boycotted subject? Is it that these ecclesiastical dignitaries know as little of Science as they do of the Biblical records? The mere fact that the subject is beyond their grasp, gives a painful illustration of the pernicious character of our modern systems of education. The Churchmen say "we should be unduly interfering with the Scientific Societies;" and these latter are equally indisposed to trespass on the rights or province of the Ecclesiastics. Thus, these two cowardly opponents exchange compliments with each

other, so as to avoid an exhibition of ignorance which would so seriously damage the reputation of both ! Who can wonder at Carlyle's impression that we were a nation of " mostly fools ? "

The Church Congress in Manchester, seems inclined to imitate the caution of the Metropolitan Councils..

In the APPENDIX will be found a Summary of the doctrines held and taught by all true Evangelical Protestants, in refutation of those modern make-shifts or improvements, as recently denounced by Mr. Spurgeon in the " Down Grade " controversy. It is a thousand pities that Mr. Dove's sound and scriptural sentiments were not more universally accepted, in the present free-thinking age. Mr. Dove's sentiments are so strikingly in agreement with the opinions we have over and over again insisted on, that it will be inferred that we must have based our views on the principles expressed by the author. But till the beginning of July, in this year, 1888, we had not known there was such a work ever published. Why it has become so scarce we do not pretend to say. It certainly contains much that must have been very galling to the modern professors ; and more especially as it relates to a subject, the truth or falsehood of which could be so easily decided.



THE AUTHOR'S DEDICATION

TO THE

Right Rev. the Bishop of Oxford.

(1757.)

MY LORD,

Having read the writings of the Mystics, Mythologists, and Deists, I was greatly bewildered thereby; but most of all, by the answers to the last; for I confess I received more damage by the lame defences of Christianity, than by the shrewdest attacks of its enemies. Thus confused, I abandoned my previous course of reading, and applied myself to the scientific and natural philosophers, and the more modern commentators of Scripture. They bewildered me ten times more! The philosophers, I found, taught a lie for truth; and the commentators granting more than the moral philosophers asked, and finding their own artillery turned against them, they were forced to go over to the enemy's camp.

I was simply an inquiring spectator till past the 45th year of my life; nor knew who was right or wrong, but was strongly inclined to the idea that they were all equally astray; because I never could understand how an infinitely wise God could create a world of intelligent beings and leave them to be groping in the dark, as I was convinced the majority of them were.

In the first place, I felt assured that it was impossible that the Word of God and His works ever could disagree! Their disagreement once granted, there ends all certainty in divinity and philosophy for ever. To see and be able to demonstrate this agreement is the height and summit of learning ; and all learning that has not that tendency, as it smothers the mind in ignorance, so it plunges its professors in doubt and confusion. Those, therefore, whose earth-born, homespun schemes, whose skill is employed in destroying or resisting this divine and important connexion, by setting up a standard of natural philosophy, which puts a control upon common sense as well as on the Scriptures,—a standard of moral fitness, and making revelations stoop to it—a law of nature as the foundation of Christianity and the revelation of God—I cannot help comparing to owls who arraign the eagle for blindness, and in the twilight try him at their own bar. How far this has been the case from the publication of a mathematical *Principia* and continues to be the case still, and the fruits of it have been a deluge of infidelity and every conceivable blasphemy, till superstition is reduced to a system, and gloried in and paraded as a superior gospel ; and this your Lordship cannot but have observed. And as it is as much in your Lordship's power, as it is your proper province, yea, your bounden duty, to lead us out of this gloom, I doubt not that you will exert yourself to restore to us the light and liberty of the true Gospel, and thereby save a once glorious kingdom, now sinking fast into the grossest heathenism.

I have conversed in my time with a great many learned

men, and, for more than twenty years past, never forgot to inquire of them concerning those curious phenomena—the “laws of nature,”—which mean nothing more than a kind of hap-hazard sort of substitute for the Divine Creator. Without any presumption, I profess to be able to distinguish between the truth and the falsity of anything in the written revelation of God, and between reason and romance, and between truth and fiction generally. Having cast off many prejudices of my education, I hope I have embraced no dangerous ones in their stead.

I presume, my Lord, that the written revelation of God was given to be the rule of our faith and practice, to curb our enthusiasms, to regulate our researches, and to restrain our tendency to improve upon His works. And, since it is the happiness of each rational creature to understand the ways and works of God, it is inconceivable to think that the teaching of his revelation should not effect this end better than the whimsical “laws of nature” and pretended fitness of things, which every man makes unfit as soon as he dislikes their fitness.

I have for many years carefully observed the gradations of infidelity, and have seen many a man who had had a religious education and feared to behave ill, by hearing first one and then another sneer at the Bible, in a little time cast off all religion, plead the right of private judgment, and utter blasphemies I dare not repeat.

They almost invariably begin with doubts about the authenticity of the history of Moses and the origin of his revelation, and then pretending to be convinced that he knew nothing of the matters he wrote about, that the

Prophets were fortune-tellers, the Apostles cheats, Christianity a deception, and all revelation a dream. If your Lordship conceives I have dashed the description with too much bitter, I assure you I have greatly underseasoned it. You will not I trust, regard me as an enthusiast or a fanatic, for I am a sincere Protestant and a true believer in the written revelation of God, and a cordial well-wisher and consistent member of the Church of England, as by law established ; so no man can construe this as written to affront your Lordship or any other man. And that you may be enabled by your Lord and Master to exert yourself to stem that deluge of infidelity that is fast sweeping us away, is the earnest wish and prayer of

Your Lordship's humble Servant,
JOHN DOVE.



A DISSERTATION ON THE PHILOSOPHY OF THE BIBLE.

CHAPTER I.

HAPPY would it be if men would forbear writing till they could publish something for the benefit of their readers ; nor ever leave anything unreasonable or false upon record. He that aims not at the first and to avoid the last, is not an honest man ; nor while he neglects the Law of God or His Works, or sees not their connexion, will he ever be able to teach divinity or philosophy. The evidence for the former will be concealed, and though he may seem to have nature before him, he goes not the right way to apprehend her ; he is still in pursuit, but will never overtake his object ; for while he considers God and Nature aliens,—His Word and His Works contrary, he may wrangle about problems, state his conjectures, digest them into exact method, and make them appear fair and plausible, it will leave him hungry after all, and mankind none the better for his labours.

There is no modern philosophy that has, as yet, perfectly and satisfactorily illustrated the harmony between God's Word and His Works. But it is the only true philosophy and the only true religion ; for without the intelligent perception of this union there can be no spiritual or eternal life. I will in the following pages undertake to

show :—1. That the doctrine of a moral “law of nature,” is not to be found in Scripture, and is contrary to reason. 2. That the immediate agency and providence of God is founded on the Scriptures, and is strictly conformable to our reason.

It will be granted, our senses are not infallible, and that our reason is imperfect. This affords an illustration that we want the help of revelation ; with that help, and not by the law of nature, we may discover the creative wisdom of God, and all other things which the ingenuity of man cannot conceive. The histories of all past time prove that all knowledge worthy of the name, was derived from the Mosaic system ; and the more remote men are from that fountain, and the more they swerve from that plan, the wilder are their systems of physical laws as well as of religion. The modern infidel plan of ridiculing everything sacred and divine is, therefore, not only extremely foolish, but it must infallibly end in unutterable confusion and discomfiture.

I mention these things to show what a dangerous course is the neglect of the Scriptures and the alarming spread of infidelity have had upon our literature and philosophy. So that to remain ignorant of their true meaning, all other learning must leave us miserable fools ; and, in demonstration of this, I need only point to the infidel teachers of the present age ; they will be found as unhappy as they are ignorant ; and as they refuse to be taught by that revelation that God has given us, so they must remain groping in darkness, though the light is shining all around them.

Blush, then, ye philosophers, drop your pride, search the Scriptures, submit to be taught by your Maker, so that you may be delivered from your ignorance. In the Scriptures, you will soon see, at least you may, that those parts of Nature that we have any concern with and which lie beyond the reach of our senses, are therein revealed and made plain, to assist and improve our minds ; and those parts of nature which lie more within the reach of our understandings, and with which we may be more familiar, mutually explain the Scriptures. For in them we are frequently referred to the more abstruse parts of nature ; and when that is the case, we never fail to find them explained, and with which not to be acquainted, is our shame and our disgrace. And, unless these be taken in their proper connexion, they are, both of them not only obscure but unintelligible. Wherefore, to suppose a man with his rabbinical learning, his heathen Greek, his inborn light of nature, his fitness of things, without a practical knowledge of physical nature, derived from or supported by Scripture, is as absurd as to find a cat able to catch fish in the middle of the Atlantic. And the man who does not see this, and yet pretends to be a man of learning, is past cure ; and this must be the case of every man who rejects revelation ; for no man ever yet was compelled to reject it on evidence ! And those who call themselves reasonable men, and at the same time reject the original fountain of instruction, to follow their own wild imaginations, is like the sailor who throws his compass overboard to guess at the course, and looking into his shoes to find the longitude at sea.

The whole system of modern philosophy, except that which agrees with Moses, is but a rebellion against nature, a blasphemy against the God of Nature, and a proof of the weakness of our own understanding.

Sir Isaac Newton and a Rev. Mr. Clark wriggled themselves into reputation, and flourished in the beginning of the present century ; the former a natural philosopher, the latter as a divine. The system of the former has nothing natural about it, but is a cobweb of his own weaving, of no consistence, as has been proved by men of learning and skill, who have been jeered at and abused for attempting to establish truth, and justify the ways of God to man. The one attempted to realize his own imaginations, and to prove their truth by his mathematics, but never succeeded, and to reason backwards, a certain indication of his being a stranger to the very elements of sound logic, and of his not being able to reason at all.

There is a supreme pleasure in surveying the works of God ; it fills the soul with inexpressible admiration and reverential delight ; but it is sad to see their magnificence diminished or misrepresented, the facts of nature ignored, her principles attacked, the sacred truths of God exploded, and men's vain imagination established in their room. This irritates the pious mind, rouses the soul, and excites her to oppose such fables and deceits.

How it should happen that Moses, who once had the greatest reputation of any man upon earth, should fall into the disgrace he is in at present, so as to be held in contempt by the most ignorant and profane upstart, is hard to be accounted for but by those who know the

human heart, which I conceive our new fangled philosophers neither know nor acknowledge. But his philosophy can never be overthrown. Had these profound geniuses but consulted the Scriptures and the truth of nature, they would have seen their whole system to be a senseless bauble and contrary to every fact to which they could appeal.

Our wise translators could not have understood the Hebrew when they made Job say—Chap. xxvi. 7. “He stretcheth the North over the Empty Place, and hangeth the Earth upon Nothing.” But Job says “He stretcheth the North upon *Tohu*, (i.e. desolation,) and hangeth the Earth upon *Baljamah* ;” for which there is no very literal translation, but we may describe it as “the firmament of His power.” See the same word in Ps. cl., and other places.

And as the Scriptures declare this in the plainest language, there can be no doubt that our forefathers understood it so, till in later “enlightened times,” the miraculous power of gravity was introduced, which is intended, I believe, to pull all and everything to the centre by a force in proportion to the quantity of matter in a body, and without any known or visible cause ; and for this imaginary device, we are to take Sir Isaac Newton’s bare word,—reject the first mechanical law of nature—give up our senses and our reason too, every moment,—and, with a sturdy faith give Sir Isaac Newton credit for knowing more than the Creator himself !

When the present theory of philosophy is contrasted with the revealed system, it would be considered as an

experiment to try the credulity of mankind, for it is as contrary to reason and common sense, as the doctrine of transubstantiation, nor can I think there is one man in Europe that seriously believes it, and I am perfectly certain there is no man upon earth can prove its truth: and its inventor. Newton, was, at last, so far convinced of this, that he confessed as much, as may be seen by comparing the various editions of his Optics, published in his lifetime.

It will, no doubt, be inquired whether I understand Sir Isaac Newton's philosophy? No! No more than I understand the anatomy of a spectre; but I perfectly understand that a spectre has no bones; and I as perfectly understand Sir Isaac Newton's philosophy is as devoid of truth, of reason and proof, as a spectre is of bones; and his warmest advocates have confessed that they do not understand him, while it is quite out of their power to prove that I do not understand Moses.

It must be allowed, Sir Isaac Newton was good at mathematics, but he certainly mistook their use, when he applied them to ascertain distances, diameters, densities of the heavenly bodies; for by the disagreement of his followers, in these points, we are obliged to conclude, they knew nothing about them. Mathematics are of excellent use when employed about their proper objects; but were never designed to rob the professors of common sense, and to fill the vulgar mind with wonder. I remember to have read of a Dutch philosopher, who pretended to tell by the mathematics, how many particles of light flow from an inch of candle, of one inch diameter

in an hour ; with other like whims. I knew a famous one, who thought his tailor a fool because he could not make him a suit of clothes by measuring his thumb.

Many more instances I could give, which engages me to believe they are not all conjurors, and that a goose, when she passes under the lintel of the barn door, and lowers her head for fear of it, is as good a judge of the height of the lintel, as the best mathematician in Europe is of the distance of the sun from the earth, and that all the parade and fuss we have had about it, is merely theoretical ; for they pooh at the difference of fifty million miles as if it were a difference of only 50 inches ; and when you express any surprise at their inability to secure greater accuracy, only treat you with contempt, for not knowing that in such immense distances, millions were but as hairs' breadths.

Therefore give me leave to ask, whether it is possible to make common sense of Scripture, till this lumber be parted with ? For I assert it is impossible for any man to be a deist in creed, when he understands the genuine simplicity of the Hebrew records, and very difficult to avoid it in its present disguise.

It cannot be truly said that the Hebrew language has been thoroughly understood since the apostolic age ; which may be one reason of that confusion in sentiment, which has distracted the church from that day to this, and the philosophers too, who have exploded the Scriptures and followed the superstitions of the heathen.

Were the veil taken away from the books of Moses and the prophets, the Scriptures would appear worthy of

the Wisdom of God in giving them to us ; for with all the obscurity with which artful men have darkened them, they exceed all other books in their original sublimity of style, clearness of ideas, and accuracy of their facts ; but, above all in the purity of doctrine, discovering the redemption and restoration of a lost and rebellious world, by the atonement of our great High Priest ; and he that knows it not, let his pretences be what they will, he is an unhappy man.



CHAPTER II.

FURTHER REMARKS ON THE PHILOSOPHY OF THE BIBLE.

THAT Moses was acquainted with the most abstruse mysteries of Nature is a truth denied by none but upstart philosophers, who would revile him without having read or understood him.

The three first chapters of Genesis contain a revelation of what otherwise would never have been known, *i.e.*, the first principles or rudiments of knowledge, natural and divine. But for the information recorded in those chapters, the human race had never known science or anything concerning the facts of creation. For we were created; there is nothing innate in us or derived from prior existences; language itself was given, not acquired. The philosopher who pleads for any other cause than a divine creation, simply writes himself down a fool. It is useless for the genuine truth seeker to expect to derive information from those who will need write before they have read; or from the commentators who will give every sense of the text but the true one; or from the system-mongers who will cripple the whole Scripture to make it speak their sense; nor from the philosophers who believe they know better than the inspired historians, or argue that there is no certain standard of truth and that we were sent hither to grope in the dark or learn wisdom from our fellow worms. Moses affirms:—"In the beginning God made the heavens and the earth;" the philosophers maintain the eternity of

matter, make a god of it, and bow down to the idol they have set up, and would, like Nebuchadnezzar, put everyone in a furnace who refuses obedience to their decrees ! To listen to their description of gravity, attraction, centrifugal and centripetal forces, it would carry the appearance of a romance. Did any man yet ever understand Sir Isaac Newton's philosophy ; or will any man undertake to prove the truth of it ? His warmest advocates have acknowledged " they had not all that evidence of its truth that they could desire ;" because they have rejected the revelation of God, and have set up they know not what. They are incorrigible and will not be corrected. Therefore I quit them all and turn to the ecclesiastics, whose proper business it is to study and expound the Scriptures. But I have to tell them as well as the philosophers that in rejecting or doubting the book of Genesis, they stumble at the very threshold of their studies, and seldom or ever after recover themselves. If they understood or believed in Moses, they would possess more real knowledge than all their other learning can teach them.

It is or should be a matter granted, that God and His works must agree ; therefore, he that fully understands any part of God's works of creation, as seen in the visible world, and can find in the account given of them in Moses, the Prophets or the Apostles any disagreement, has a right, as a rational creature to be a Deist ; but if no such disagreement can be found, instead of a rational Deist, he must be a fool. And since it is a truth, that philosophy and divinity are closely connected, and that an error in the former cannot fail in producing an error in the latter ;

and since no system of philosophy, in any age, hitherto proposed to mankind, besides that of Moses, was ever pretended to agree with Scripture,—is it not very extraordinary that no philosopher who pretended to have any respect for the Scriptures, has ever attempted to understand and compare the philosophy of Moses with the real and demonstrable facts of nature? Can it be for want of ability, or that they wilfully prefer falsehood to truth, in the hope or belief that others would do the same? If what Moses wrote was not the literal truth, why have not his mistakes been honestly pointed out by our gentlemen of science? Moses has given us a rational process of the creation, which is more than any one else has done, and more may be said of him than any other philosopher that ever lived, viz. that he has not made one mistake in the account he has given of nature; all the others have scarce delivered one truth concerning it! Truth and falsehood can never be made to agree; therefore, all the experiments that the modern philosopher can make, will never make their system agree with truth or common sense; but they all demonstrate the truth of the Mosaic account of Nature!

The revelation of God is plain, not delivered in mysterious language, as is the modern philosophy, and when understood, corresponds with right reason. Is it not therefore strange that so many disagreements of it should still subsist? For I cannot find that men in general know any more about it, than about the laws and language of the world in the moon, if such a world there be.

In the two first chapters of Genesis, Moses has given

a distinct and positive statement of the mechanical laws or operations by which nature rose into being by the hands of her omnipotent Creator, and by which her stupendous works are still carried on ; for nature came not into being by chance or from any pre-existing condition ; nor was any fact stated which is not open to the examination of every intelligent person, but which no man yet, has been able to overthrow or improve upon.

But what a condition are we in at present ? Not one dignitary in Europe, that has learning or honesty enough to determine the truth of these divine records ! Is it possible to conceive that both Protestants and Papists have agreed to let the people be under such delusions ? An absolutely correct and literal translation of the Hebrew Scriptures would present to our view one uniform system of divine, moral, and philosophical truth, that would dispel error, as the morning dawn scatters the darkness of the night. So then, as all that truth which the faith of a Christian has anything to do with, is contained in Scriptures of Moses, the Prophets, and Apostles, whatever agrees not with those Scriptures is to be rejected, whether it relates to divinity or philosophy. For if in them we have false accounts of the Works of God, no man in his senses will or ought to believe they contain a revelation of God. What ! Shall the God of truth not give us a true account of his own work ? Shall the God of Nature deceive our senses ? God forbid ! For as we can know nothing of God but by His Works, nor of His Works, till they are apprehended by the senses He has given us, it is utterly inconceivable to suppose He should

have endowed us with such senses as are only calculated to deceive us, or by giving a false account of the works of his own hand.

If, in the language this revelation was originally made, our opponents can find but one philosophical mistake, we will unreservedly yield up the whole for a cheat ! The translators and the whole group of commentators are herein to blame ; for they have all to a man been blinded by a false philosophy, and have resented every attempt to unshackle them ; whereby they have been bewildered in uncertainty and error, and have left their readers in darkness and bondage ever since.

Are there any abettors of this heathen philosophy still amongst us ? Yes, ten thousand ; not only among the unlearned, but amongst our church dignitaries, our classical scholars and teachers ! All on account of their ignorance and unbelief.

What will be the end of these things ? I am no conjurer ; but it is easy to determine what will be, from what has already taken place. It has been the fate of all kingdoms, nations, and people, from the beginning of time, upon their rejecting or perverting the revelation of God, to fall into anarchy, confusion, and infidelity. The Bible is, as it deserves to be, the great charter of our liberty. The loss of the Scriptures, or swerving from, or perverting the doctrines or history contained in them, has invariably been attended with discomfiture and ruin, and always will ! And if their successors continue their resistance as they have done hitherto, it cannot fail to deluge the kingdom in atheism, destroying all social virtue, and turning it into a field of blood.

CHAPTER III.

THE system the philosophers would establish is founded on a quicksand, on a spirit of falsehood and lies ; its stones unhewn—its mortar untempered—and its joints all open to the weather ; when the winds blow, and the floods of opposition beat against it, it must tumble down and disappoint the faith of those dupes who trusted in its strength ; because it is not founded nor erected according to, but against, the appointment and design of the Creator. The Scriptures contain the instructions of God, and show us the conditions, the ordinances, the laws which He hath ordained.

I have to repeat, again and again, that the Scriptures and nature are connected, as will appear to any impartial inquirer ; those who will not take the pains to study them both, will remain fools, whether I say so or not. The not attending to this connexion has been the cause of that contempt with which the Scripture has been treated. Suppose we view the dial plate of a watch, we see the hand point to the hour, by a mechanism to us invisible ; but we find a book wherein the inward structure of the watch or clock is described ; we are at a loss whether to believe it or not ; we know not whether it be true or false. How then shall we prove its truth ? By taking the machine to pieces, and examining its works ; if the book and the machine exactly agree, and the former be an accurate description of the latter, the inference must be, that either the maker of the machine wrote the book, or revealed the

mechanism of it to him who did. This is absolutely the case between the Bible and nature. And if this examination were firmly, and candidly, and intelligently carried through, the numbers of our foolish philosophers would soon be diminished, and their specious system utterly confounded. Moses and the Prophets never revealed the proper frame of a mouse-trap or the size of a bird-cage, because they knew the star gazers would not heed such trifles, nor find any credit in constructing such things. But Moses and the Prophets did, by the inspiration and dictation of God, reveal to mankind the framework and mechanism of nature, which must have remained for ever inscrutable, but for such direct revelation; and which mode and plan of creation, when thus made known, appears true upon the highest demonstration the rational mind can demand !

Now for a coat of mail, to defend me from the tongues of scorpions, and the quills of porcupines,—a venomous serpentine brood, who besmear and befoul every divine and scriptural truth that runs counter to their almighty decrees. Let any man read those mystical and philosophical expostulations between God and Job; or let him read over both Testaments, and he shall find, if he reads attentively, that Scripture, all the way, makes use of nature, and hath revealed such mysteries as are not to be found in all the philosophers; so that I fear not to say that nature is so much the business of Scripture, that the Spirit of God, in those sacred oracles, seems not only to dwell on the restitution of man in particular, but even the redemption of nature in general, and is as jealous of the right understanding of the one as of the other.

To speak then of God, without nature, is more than we can do, for he is not known in this way; and to speak of nature without God, is more than we may do; for we should be robbing God of his glory, and attribute those effects to nature, which belong only to God and to his spirit which works in nature. No man can venture to complain if we use Scripture to prove philosophy, and philosophy to prove divinity; because there is no divinity without nature, nor any true philosophy without God. It is a union insisted on by God, however objected to by man.

If men would but take Mr. Locke's advice, and have the modesty to settle the limits of their understandings and determinē what objects lay beyond, and what within their reach, they would not venture so often at things too high for them; or if they had the humility to consult Moses, he would prevent much fruitless labour and correct much inexcusable ignorance.

Real christian philosophy is a pure and ennobling study, exalting the mind, and lifting it above every sordid pursuit, above everything that is low, little, or mean. It fills the soul with solid happiness, disperses our fears, it regulates our hopes and wishes, it stills the noise of the world, and fixes the mind on subjects that can never clog, never weary or disappoint us. It gives a prospect beyond Jordan, where the christian's inheritance lies, and where the glories of the God of His salvation are in full lustre; there His heart is, because His treasure is there, where neither moth nor rust doth corrupt, nor thieves break through and steal; therefore he is in no fear of losing it, nor anxious about securing any other.

WHAT IS TRUE EVANGELICAL PROTESTANTISM ?

CHAPTER IV.

POSSIBLY some may be disposed to object—There are men of learning among the Deists and Free-thinkers, why therefore treat them with so much severity ? You hate them and therefore misrepresent them.

I have not, nor will I misrepresent them ; truth is my object, and that is a stranger to hatred, misrepresentation, and severity. But some of them call themselves philosophers. Their philosophy, however, is utterly contrary to the truth of nature ; a weak silly system, like the spider's web, spun out of themselves. They have a huge mass of classical stuff and theoretical science in their heads, which has intoxicated their minds and left no room for truth to enter, nor any ability to reason about it.

There is a sort of ignorance that knows nothing at all, and yet is not near so despicable as that kind of ignorance which is full of error, dogmatism and impertinence, though it passes upon a great many for learning and knowledge.

Again, it may be objected I am too severe against modern protestant doctrines, and that I ought to treat men of superior learning with more decency. I answer, the Scripture is the standard of protestantism and of its doctrines ; when men depart from that and maintain doctrines more dangerous than those of the Church of Rome, they forfeit the name of protestants. Modern protestant principles are for the most part modern fooleries, repugnant to the Scriptures, destructive to

Christianity and sound teaching. Most of our modern protestants, to show their zeal, protest not really against the Church of Rome, but against the Scriptures and Christianity also,—against Moses, the Prophets, and the Apostles. How do the principles they hold and the doctrines they teach differ from those of the first protestants? Only as darkness from light,—as falsehood from truth; in their philosophy as well as in their divinity; evading the plain account of the Scriptures, both as to their history and their doctrines.

The first protestants maintain, that our whole salvation rests on the free grace of God, through the death and resurrection of our Lord Jesus Christ;—That we are saved not according to our works, but according to His own purpose and grace, which was provided for us in Christ Jesus before the world began;—That in Him we are complete;—That blessedness is passive, and the Christian state absolute and entire, resting alone on the perfect righteousness of Christ;—that all true believers are one with Christ, and already freely and fully saved; so that nothing can be added thereto, but the discovery and enjoyment of it; that salvation as well as justification is free and independent of works. The old protestants utterly repudiated the notion that our promises, good purposes, endeavours to mend our lives, will reconcile us to God, and procure his love and favour, and that if we change and turn to him, he will turn to us; and that man by doing good becomes good, and that the will for the deed is accepted by God; and that what we cannot do, Christ has and will make up; that Christ and

our works together, please God. Those doctrines are diametrically opposed to the whole tenor of the Old and New Testaments, and were first taught by the Apostate Jews, from whom the Church of Rome had them, and the protestants from them.

When the Scriptures are proved true upon evidence, as the record of God's will, and that evidence intelligently understood, in proportion to our honest and unreserved conviction of the accuracy of those evidences, our faith is established by our own senses, and we dare not accept any substitute for such evidence or such revelations.

The true believer accepts the whole of the revelation of God, whether it applies to doctrine or to historical facts, even if all the philosophers and doctors in the world pretend to instruct them better. The Christian may listen to all that is suggested in refutation of either the doctrines or the facts of the Bible; but he no more thinks of yielding to man's teaching on any subject given by the instruction of God, than he would cut off his limbs to please a madman. When he abandons the Word of God for the theories of man, his heart gives him the lie, or his pride has deceived him into mistaking his own wild conceits for the realities of truth; while it is thus, the man is ensnared, but likes his fetters; is sick, but in love with his disease; incapable of reflection, and, without the grace of God, he lives and dies a fool.

EDITOR'S POSTSCRIPT.—Anything more Scripturally sound and practically accurate than the foregoing Extracts was never put into type. There are certainly very few living authors whose writings exhibit so clear

and intelligent a grasp of the subject of Modern Science and the Bible. No Theologian—no Bible Student—has ever yet, to our knowledge, appeared at all familiar with the most elementary principles of genuine science. Their brains seem surfeited with the baseless superstitions of the pagan fanatics, endorsed and mathematically formulated by Sir Isaac Newton ; so that at the present time there is hardly to be found one “Educated” man who has intelligence enough to perceive, or the courage to admit, that there is a tremendous difference between the “discoveries” and the mere *inventions* of modern science. Perhaps, there are not two clergymen in the Church of England who could or would say whether they believe the inspired cosmogony of Moses or the pagan fictions of Kepler and Copernicus ! Nor is there a scientific professor who would venture to assert that his modern theories have ever been taken out of the region of mere conjecture, or that they could bear any strict comparison with the historical record of the Book of Genesis or the philosophy of Job. So that when any author ventures to assert or argue that the “Bible and Modern Science are in perfect agreement,” they are either wilfully or ignorantly publishing a most pernicious error. England is unfortunately in the hands of a public press, which is indisposed to assist any subject unless influentially supported or likely to be so. The consequence is that time-honoured fallacies enjoy an undeserved security, while truth has to struggle on and fight its way, inch by inch, in the teeth of ridicule and scorn and resentment.

Modern educational systems are conducted on the same stereotyped principles that they were a century and

a half ago. The teachers are dependent on their text books, and their pupils are made slaves to routine. Conscious of their ignorance, as they advance in years, they avoid discussion, and yet think they know everything, while they know nothing, or know it all wrong; the most "Highly Educated" being the furthest from the truth!

THE ZETETIC SOCIETY

Would earnestly invite the co-operation of all who are honestly and independently seeking the truth on this important question, and who feel it to be a disgrace that the most literary and educated men of the day are

the triumph of the truth, as Newton and his pagan predecessors did for the mere sake of bewildering mankind! Let any such kindly communicate with us, and we shall apply them with matter worthy of their best thoughts and new subjects for serious reflection.

SATAN'S MASTERPIECE—

WHAT IS IT—

WHERE IS IT—

HOW WILL IT END?

—AND—

PAGANISM, NOT POPERY—

ANTI-CHRIST, NOT PRIESTHOOD—

SECULAR, NOT SPIRITUAL DOMINION—

IS THE AIM AND OBJECT OF OUR FOES—

—AND—

ENGLAND'S DANGER.

BY JOHN HAMPDEN.

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PREFACE.

THE author contends that modern elementary or advanced science, as based upon heathen superstition, is utterly subversive of all respect for Scriptural Authority; and that it is a reproach to a professedly religious nation that neither its pulpits, its press, or the most learned of its professors, possess either the ability or the courage to determine whether Moses or Mathematics, Genesis or Geology, Inspiration or Isaac Newton is the more worthy of credit. But that till this question is finally determined, all Protestant effort is a sham and a pretence, and no real benefit to the nation generally.

1934

1935

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